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ADDRESS

ON THE SUBJECT OF

EDUCATION,

DELIVERED TO THE

Members of the Legislature

OF PENNSYLVANIA,

IN THE HALL OF THE HOUSE OF REPRESENTATIVES,

ON MONDAY EVENING, JANUARY 13, 1834,

By the Rev. Edmund S. Janes.

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PRINTED BY ORDER OF THE SENATE.
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HARRISBURG:

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1834.

HARRISBURG, Feb. 1834.

To the Senate of the Commonwealth of Pennsylvania :

GENTLEMEN—I received in due time your respectful request to furnish you for publication, a copy of the address on the subject of education, delivered by me to the members of the Legislature, in the hall of the House of Representatives, on Monday evening, Jan. 13th, 1834. But as the address was almost wholly extemporaneous, it required some time to recollect and write it: and previous engagements of a positive and important character, required me to leave Harrisburg the same evening that I received your request, and have absolutely prevented me from sooner complying with the same. I am too fully aware of the demerits of the address, not to hesitate in giving it for publication; but I do not feel at liberty to refuse to comply with a request, coming from such a source, and in such a manner as that which I have received from your honorable body. I have therefore improved the first time that I could spare from the duties of my agency, to write the address; and feel a pleasure in now being able to furnish you a copy, to be disposed of as you are pleased to direct. And if its perusal shall afford any pleasure to those who have asked for it, or if its dissemination shall contribute to advance the cause it advocates, my ambition will be satisfied.

With much respect, I am, gentlemen,

Your humble servant,

EDMUND S. JANES.

To the Senate of Pennsylvania.

ADDRESS.

Gentlemen of the Senate and House of Representatives, and Fellow-Citizens:

In appearing before you this evening, I do not assume the character of an instructor, neither do I arrogate to myself the pleasing powers of the orator. I neither expect to present new things to your consideration, nor to give familiar things a novel, or more pleasing character, than that in which you have been accustomed to view them.— But it may be asked, if you neither expect to profit, nor please, why appear before us? why congregate this august assembly? why assume your present attitude? and why do these legislative walls echo the accents of your voice? I answer: such is the character, and such are the claims of the momentous subject that has called us together this evening, that it is a desirable object to bring together any number of persons, however small, in any proper place, and under any suitable circumstances, to examine its character, and to consider its claims. This being the case, how very desirable that this assembly should meet in this place for this purpose. And if nothing were said, if each individual were left to spend the hour in indulging his own reflections on the subject, our assembling on this occasion could not fail of being very advantageous to the cause of education. But as I am deeply interested in this cause, and especially engaged in efforts for its promotion, and as you have convened with the expectation of my occupying at least some part of your attention, it may not be impertinent, or improper for me, though a junior, to attempt merely to give direction to your reflection on this subject, this evening. In doing which, I shall pursue what I consider a common sense plan, and one of every day practise. The florist, before he puts his seed into the earth, considers the character of the flower it will produce, and whether its opening and spreading beauties will please sufficiently to remunerate him for his expenses and care. The agriculturalist, before he will suffer a plant to encumber his grounds and to engross his labors, and extract his sweat, will carefully calculate its own importance, or the value, of its fruits. And in the legislative proceedings of this House, this plan is invariably pursued. Whenever applications are made for legislative appropriations to public works, or public institutions, the importance or utility of such public works or institutions, is deliberately considered and carefully estimated, in order to decide correctly with regard to the propriety of making such appropriations. And whenever an individual makes application to your honorable body for legislative munificence, his claims to that munificence are duly enquired into: What have been his public services? has he stood in his country's conflicts? has he those honorable scars that entitle him to his country's sympathies and his country's reward? In making an application of this every day practice to the

plan of our discourse this evening, it becomes necessary for us to consider the character and claims of those upon whose improvement and education we propose expending our efforts and our treasures. What is their importance, what are their capacities, what the benefits to be expected from their cultivation, and what the happy consequences of their improvement? In estimating the character and claims of the subjects of education, we must not contemplate them merely in their present incipient stages of character, but in all that maturity to which they are approximating; in all that perfection of which they are capable, and in all those circumstances and relations in future life, to which they are advancing. In doing this, we observe—

Man is a compound being—consisting of a body, and a spirit. His body is the last, best piece of heaven's mechanism. His soul, an emanation from the Deity.

The character we contemplate is an elevated one.—Man is elevated in the scale of being. In that gradation of being that reaches from the loftiest possessor of finite existence, down through the varieties of spiritual and animal, to vegetable life, man sustains an elevated position. He is at the head of the animal world, infinitely their superior; and possessing an affinity to, and a kindredship with the spirits above him. For,

“Angels are but embodied minds,
And men emerge angels from their clay.”

In the character of man, spirit and matter, heaven and earth, time and eternity, are united, and constitute him

“A worm of earth, midway from nothing, to the Deity.”

Man is elevated in his relations. His relations to his fellow men are those of mutual dependence, and mutual obligation; in the filling up of which relations, are to be exercised feelings of sympathy and affection; and to be employed all our abilities to alleviate afflictions, and to diffuse happiness. His relations to his country are still more important. Their importance arises in the same ratio as national interests transcend individual interests; for in our country especially, where the right of suffrage extends to all, each individual exerts an influence on his country's weal, or on his country's wo; and in acting well the part of a republican citizen, an enlightened head and a patriotic heart are requisite. But his relations to his God, are the most solemn and sacred of all human relations. These relations are those of the creature to the Creator; those of the subject to the Sovereign; those of the dependent to the Benefactor; and those of the redeemed to the Redeemer. In fulfilling these relations—to his Creator, he must render adoration and praise; to his Benefactor, constant and heartfelt gratitude; to his Sovereign, implicit and cheerful obedience; to his Redeemer, unequivocal faith, and supreme love. I would observe, again—Man is elevated in the design of his Creator; it being the primary design of his creation, that he should glorify and en-

joy the great Author of his being. Creation, with all its magnificence and beauty, had never contributed to the glory of its Divine original, had no intellectual beings existed to contemplate that magnificence, and to admire that beauty. The heavens might have been spread out in all their surpassing grandeur, and the earth have been robed in vernal attractions, but the insect had never discovered the invisible hand that planted the flower of the vale, or that penciled the colorings of the skies. The sun might have rolled on in his pathway of splendor, and the moon have passed on in her reflections of brightness, but the brute had never adored the being that gave to them their motions, and covered them with their effulgence. And had not intellectual life been given, creation might have continued her exciting appearances, and have repeated her important revolutions without in the least advancing the Creator's praise. To give a simple illustration of this thought—suppose a mechanic to invent, and execute, some piece of curious and useful mechanism, and then hide it from the view of men; it certainly would not contribute to his celebrity or praise. So if creation had never been viewed by intellectual beings, it had not in the least, redounded to its great Author's glory. And in completing the works of creation, and in accomplishing the divine purposes thereof, man, in his creation, was designed and capacitated

“To look through nature up to Nature's God.”

And from the sublimity, regularity, and utility, of his works, devoutly educe his awful majesty, his infinite ability, and his unbounded goodness. And when from these contemplations of his works we thus infer the true character of the Deity, and when this correct knowledge of God leads us to the exercise of love, adoration, and obedience, God is glorified, and one of the primary designs of our being is accomplished. As we have before remarked, another design of our being is our enjoyment of God. The enjoyment of his presence, complacency, and fellowship, in this world, and the enjoyment of his more immediate presence, beatitude and glory, in the world that is without end. Oh! the holy and important purposes! Oh! the benevolent and elevated design of man's creation! But you will permit me here to remark, that as man is now a fallen being, the design of his creation can only be accomplished by the assistance of grace, through our Lord Jesus Christ. I would also add, man is elevated in the estimation of his God. The importance which heaven attaches to human character, is legitimately inferred from what the Divine Being has done to promote its elevation and happiness. All the acts of God are acts of infinite wisdom. When, therefore, the Deity puts forth his efforts, or employs his treasures, it is in an enterprize, or to effect an object of importance and interest. What, then, is the estimation which the Deity puts upon man, when, for him he exercised the creative energies of a God? When for him, “the Deity arose in his might, and with a word created the world?” When for him, the divine hand diffused a broad creation's beauties, and the divine fiat ordained creation's conveniences? What must be the estimate he

puts upon those beings for whom he has prepared a world, that presents for his endless enjoyment the etherial plains of paradise, the rising summits of immortality, the flowing waters of the river of life, and the ripened pleasures of celestial glory? In short, the wonders and the works, the beauties and the conveniencies, the pleasures and the dignities of heaven, and of earth, were designed for man. And who, I ask, can calculate his importance in heaven's account? And God has not only exercised his "wisdom, power and goodness," in acts of creation, for man, but for him, also, he has employed the treasures of his love. "God so loved the world, that he gave his only begotten son, that whosoever believeth in him might not perish, but have everlasting life." He has redeemed him, "not with corruptible things, such as silver and gold, but with the precious blood of Christ, as of a lamb slain from the foundation of the world." Thus for his ransom, infinite wisdom has paid "a price, all price beyond." And from the infinitude of a Saviour's merits, we learn the infinity of man's importance in the estimation of his God.

Man is an intellectual being—And his intellectual powers are far superior to what they are generally understood to be. In contemplating the mind of man, we notice its constant activity. Says a correct writer: "Since the time that reason began to exert her powers, thought, during our waking hours, has been active in every breast, without a moment's suspension or pause." There is a spring that ever gushes forth; and the current that continually flows from it, is the "current of ideas." The activity of the mind is not only constant, but great. The rapidity of its operations is truly surprising: Instantly, on its rapid wings, it can travel back to, and contemplate the event and the period, when "the morning stars sang together, and all the sons of God shouted for joy." Or with the same agility, it can advance forward, momentarily pass all the future periods of time; and employ itself amid the evolutions of eternity. Description is inadequate—Comparison here fails. The velocity of the earth's motion in its orbit, is certainly very great, and yet the mind of man can travel its yearly circuit, in one instant of time. And the lightning's vivid flit across the watery cloud; yet wants swiftness to equal the velocity of human thought. Indeed, when with Cowper, we ask,

"How fleet is a glance of the mind?"

We are obliged to give Cowper's comparative answer:—

"Compar'd with the speed of its flight,
The tempest itself lags behind,
And the swift wing'd arrows of light."

The activity of the mind is also governable. The mind is not necessitated in its operations, to either move backward or forward: but man is capable of giving direction to the train of his thoughts. With the logician, he can take a syllogistic course of reasoning, and with mathematical correctness and decimal accuracy, weigh and consider obligations, ascertain facts, determine truths, infer his duty, and de-

elide upon his interests. Or, he can dismiss his reason, summon his imagination, range earth, pass the grave, rise above the clouds; survey heaven, and contemplate God. In order that I may present the intellectual power of man in the clearest light, and in the most striking point of view, permit me to call your attention to the proud monuments of his intellectual greatness. View the extended works of internal improvement, in our own state and country; the stupendous dyke of Holland, to stay the ragings of the mighty deep; the Egyptian pyramid and obelisk; yea, all the wonders of art and industry. Peruse the astronomer's treatise: Lo! he has circumscribed the earth; calculated the dimensions of the sun; ascertained the number of the planets; told the distances of the stars, and traced the comet's flight. Open the philosopher's volume—Behold how astonishing are his discoveries. Are these the achievements of man? How vast then the powers of his intellect!

Man is a capacitated being—Capacitated for enjoyment, and for suffering. I shall not labor at a description of these capacities, but shall illustrate the vastness of their extent, by setting forth one fact: Man is capacitated to enjoy all that he is capable of desiring. If this statement is not correct, then there can be no heaven, for heaven, I understand to be a place of perfect happiness: but no person can be perfectly happy, who feels the "cravings of unsatisfied desire;" consequently, if we cannot enjoy all we can desire, there can be no heaven. Again, if man cannot be perfectly happy, unless his desires are fully satisfied, and if he is incapable of enjoying what he desires, then it follows that he is incapable of perfect happiness; and to suppose that God has created beings incapable of perfect happiness, is an impeachment of the "wisdom, power, and goodness" of the Supreme Being. The scriptures, however, are explicit in their instructions on this point. Hungering and thirsting, in the bible, when used figuratively, represent desire. And the inspired writer, speaking of the happy condition of the good in heaven, declares, that "they shall hunger no more, neither thirst any more." Not that this passion will ever be destroyed from the human soul; for

"Hope springs eternal in the human breast."

But immortal, and extended, as his desires will be, they will be perfectly satisfied. Every thing desired, will be fully enjoyed. And if we measure his capacities for happiness by the boundlessness of his desires, who can tell their vastness? For, oh! the heaven of enjoyment, the eternity of glory, which he can grasp in the extended arms of desire! But whilst on the one hand he can enjoy all he can desire, on the other hand he can suffer all he can dread. And oh! the world of sorrow, the eternity of woe which he shudders to contemplate, and from which he shrinks with horror!

Man is an improvable being.—This position, also, may be sustained by fact. The adult individual is capable of enjoying, or of suffering, more than the child. He can know and enjoy more pleasure, and he can know and endure more pain. His intellectual great-

ness may be enhanced, and all the capabilities of his soul improved. I add, also, that man is an immortal being;—

“ A partner with the Deity,
In the high attribute, eternal life.”

And not only are the constituent principles of his being immortal, but also his capabilities for improvement are immortal. And whilst he lives he may learn; and whilst his being lasts his powers may expand, the measure of his happiness enlarge, and his enjoyments multiply forever. Oh! the character we contemplate! Oh! the importance and grandeur of the character! Verily, the features of its sublimity are sublime. And this is the character we propose to cultivate. It is upon such beings we design conferring the advantages of education. It is true, the youth has not developed as yet all this character. The scholar has not as yet exhibited to our admiration great intellectual powers and attainments. But it should be remembered that Hercules is yet in his cradle. The locks of Sampson are not yet grown. Newton is still in his infancy. Locke and Bacon, Jay and Rush, Marshall and Wirt, are yet in their boyhood. But notwithstanding this fact, they possess in embryo the character we have delineated, and all the elements of its greatness. And I observe,

Education is necessary to the development of their character.— This is evident from facts, which the present condition of the world furnishes in rich abundance. Whoever contemplates the nations of the earth, will observe a marked difference in the character of those nations, where knowledge prevails, where the liberal arts diffuse around their blandishments, and where literary and moral cultivation are enjoyed, and those nations where ignorance predominates, where savage rudeness is seen, and barbarous practices are tolerated. We have also facts illustrative of our present position, in the civilized and enlightened land in which we live. What is it in this country, that gives one man an ascendancy over another? What is it that renders one individual more respected, influential, and honored, than another? Certainly it is not the “ adventitious circumstance of birth or fortune.” Illustrious ancestry does not, in this country, render an ignorant and wicked person illustrious. Wealth may procure the sycophancy of the silly, and the envy of the weak, but can give no real distinction. It is superior intelligence and superior goodness, and these alone, in this country, that give real eminence, and command real respect. The dignity and the destiny of man, are plants of celestial origin; and nothing is more evident, than that they flourish not in the barren wastes of ignorance, and are only seen of sturdy growth, and bearing luxuriantly their ripened fruits, when found in the cultivated grounds of literature, and under the vegetative influence of the sun of science. I admit, there have been pagan sages and heathen philosophers; but their number is small, and these few were only pagan sages and heathen philosophers. Their wisdom was unsound, and their philosophy unreal. But give them the distinction of philosophers and sages, and

I now ask, would they not have been more wise and philosophic, had they enjoyed the advantages of literature, and the aids of science. And is it not still true that all facts that relate to this subject, conspire to sustain the position, that education is necessary to develop the true character of man. This fact is also evident from the very nature of things. The marble, of which the future monuments of intellectual greatness, the strong pillars of our republic, and the splendid ornaments of our country, are to be composed, is yet in the quarry. The gems, that are to ornament our nation's diadem, are yet under the deep dark waters of ignorance. The gold, that is to replenish the intellectual treasury of the republic, is in the ore, and in the mine. And certainly this marble must be wrought out of the quarry, and receive its proportions and its polish, before its use or its beauties can be discerned. These gems must be gathered and polished, before they can give living lustre to our republican diadem. The gold must be dug from the mine, and refined from the ore, before it can enrich the public treasury.

Education is necessary in order to their happiness.—That there is a kind and degree of happiness enjoyed by persons destitute of cultivation and improvement, is to be admitted. But it is a happiness of the lowest character, and most limited extent. And education opens to its possessor new sources of enjoyment. It affords delightful employment for each and all the powers of the mind. It presents questions on which his reasoning faculties may exert the utmost of their abilities. It furnishes subjects on which his contemplation may dwell, until his soul is ravished with intellectual beauties, and his mind filled with the most ecstatic delights. It spreads out before him extended fields of amaranthine flowers, through which his imagination may rove, and constantly inhale celestial fragrance. Indeed, as the poet expresses it, a cultivated and well furnished mind, will find

“Tongues in trees, books in the running brooks,
Sermons in stones, and good in every thing.”

And these sources of intellectual pleasure are pervading, and abiding. When once these fountains are unsealed, their streams ever flow. They wind their way alongside the thorny path of life, across the sterile vale of poverty, through the narrow defiles between our mountains of difficulties, and fail not until they empty themselves in eternity's ocean. And wherever they pass along, they fertilize the soil, vegetate the most delicious fruits, and afford the most refreshing draughts. And these streams the scorching influence of adversity can never dry up, and the hoary frost of age can never congeal. It elevates the character of our enjoyments. As we have before said, the enjoyments of the ignorant are of the lowest order. They are more sensual; more the enjoyments of the body, than of the mind; more the gratifications of the animal, than the pleasures of the man. And to compare the enjoyments of the ignorant and vulgar, with the refined pleasures and elevated enjoyments of the cultivated mind, is to prefer being an animal to being an angel; to value our flesh and blood

more than our spirit; and "to elevate the war horse above the Washington." The intellectual pleasures of knowledge are as much superior to the coarse gratifications of the ignorant, as reason is superior to instinct, or as mind is superior to matter. Education, at the same time that it multiplies the sources of our enjoyment, and elevates the character of our pleasures, enlarges our capacities to enjoy. If, then, we would render the rising generation happy, we must afford them the advantages of education, inasmuch as they possess an appetite that can only be satisfied with "angel's food," and a thirst that can only be slaked by drinking, and drinking deep, at "the Pierian spring."

Education is necessary, in order to secure their propriety of conduct. To fill with dignity to themselves, and advantage to others, the relations they will be called to sustain in life, they will greatly need the helps of science. When we contemplate them merely as private individuals, filling the ordinary relations in life, we cannot fail to see how important their education must be. The more enlightened their minds, the more improved their reason; the better they will understand their duty; the more fully they will appreciate their privileges, and the more correctly they will govern their conduct. But when we contemplate them as republican citizens, wielding the elective franchise of their country, filling the many and important offices of "dignity and trust" to which they will be eligible, how all important, how absolutely necessary, that they should be cultivated and enlightened. In order to present this point in a lucid and affecting manner to your view, permit me to direct your attention to one act in the drama of blood. I will point you to that act in which the genius of liberty is seen torn, and bleeding, and agonizing, and expiring in the cruel fangs of the monster, who fattened on her blood until his renewed strength enabled him again to rivet on the chains she had broken, and again to assume the regal honors of which she had deprived him.—Why the anarchy and cruelty of the event? Why the entire failure of the effort? The people were ignorant. They were not qualified to act the part of freemen. They understood not their duty, and knew not their privileges. France may now be viewed as the battle ground on which the legions of the ignorant, in all their number and strength, have warred for liberty—been defeated—routed—in their flight, overtaken—made prisoners, and doomed to servitude. If we would not witness the same fearful conflicts in this country; if we would not have the only spot on earth which liberty can properly call her own, covered with the blood of her sons; if we would not have the deluge of blood roll its purple waves over the graves of Washington and his revolutionary compeers; if we would not have the floodgates of iniquity lifted up, and the torrent of vice bear away on its dark resistless current every thing that is valuable, "and lovely, and of good report," we must educate the rising generation. But the importance of education is most clearly seen, when we contemplate these youthful individuals acting their part for eternity, fully accomplishing the designs of their probationary being, by filling with pro-

priety the relations they sustain to their God. I am not one of the number of individuals who believe, neither do I belong to a church which fellowships the sentiment, that "ignorance is the mother of devotion." We believe that a person may be truly pious, and deeply devoted to God, and share largely the divine complacency, who has little or no education. But the more improved his mind, the more extensive and correct will be his knowledge of God; consequently, the more rational will be his religious devotions; the more consistent his religious practices, and the more elevated his religious enjoyments. Who then can hesitate one moment to admit the importance of educating those who are to act so conspicuous a part on the theatre of life, and to fill so many important relations to one another, to the public and to their God?

But how is this desirable object to be accomplished? Certainly, by rendering the means of education abundant and cheap. That this is all that is necessary, is very evident. A disposition to improve the opportunities for acquiring knowledge, so far as they come within their reach, prevails very generally among the youth of the land.—Of this, one fact of recent occurrence, will be a sufficient proof. The Allegheny college, in this state, has recently been re-organized on the manual labor plan, and has already forty-three students, of which number, fourteen are over twenty-one years of age, and only thirteen of the whole number are under eighteen years of age. Why did not these aspiring young men commence their education sooner? Why, for this very obvious reason: the means of a liberal education were not within their reach; but as soon as an institution opens to them its doors, upon such terms as they can comply with, they at once avail themselves of the opportunity of satisfying their "thirst for knowledge," and qualifying themselves for usefulness.

In supplying the demands of the rising generation with the means of education, perhaps our attention should first be directed to common schools. These should be sufficiently numerous to afford all a convenient opportunity of attending them, and should be sufficiently elevated in their character to furnish a thorough English education. But institutions of a still higher grade are necessary to give character to the literature of our country, and to afford the advantages of a more extensive, and rare erudition, to those who desire it. But colleges are not necessary merely to satisfy the desires of a few, who aspire after knowledge; but they are necessary in order to the public good. It certainly is not desirable that all young persons should spend their time in the pursuits of the more liberal sciences. It is necessary that they should be acquiring those manual arts, and learning those useful trades, by which they expect in future to obtain their livelihood, and benefit their generation. But it certainly is desirable that some should devote themselves to literary pursuits. Learned men are needed. It is not necessary that every person employed on a rail road should be an engineer, and extensively acquainted with mathematics; but there must be engineers, and they must be qualified for their office by ex-

tensive mathematical knowledge. Without them these great works of public good cannot be carried forward. In the different professions, it is not absolutely necessary that all should be liberally educated: indeed many have risen to the greatest eminence and usefulness in all the professions, who never enjoyed these advantages. But it is a question whether these individuals would ever have attained this eminence, if there had not been others who enjoyed the advantages of a liberal education, with whom they were associated, or whose productions they studied. The colleges, after all, were the fountains from whence their knowledge was derived. And it is desirable that these fountains should still pour forth their streams, in order that the different departments of human effort and improvement, may be furnished with men qualified to direct and advance these efforts and improvements. And in order that the church of God may be sufficiently furnished with linguists, who, understanding the original languages of the bible, can detect imposition in translations, maintain the purity of the word of God, and furnish translations for the various pagan languages in which it is yet to be promulgated; and men qualified by the variety and extent of their attainments, to defend and promote the truth. But aside from these considerations, common schools of themselves make it necessary that institutions of a higher grade should be established. As naturally as small streams flowing together, require a deep and wide channel through which to roll their confluent waters on to the ocean; so naturally do common schools require colleges, to which their students can graduate, and through which they can pass onward in their course of improvement. But let us follow out this principle in nature. Whilst the streams pour themselves into the ocean, the ocean supplies those fountains from which the streams arise. And in like manner, while colleges are filled with graduates from these lesser institutions, these lesser institutions are supplied with teachers, who render them useful and elevated by the colleges. Thus the one naturally requires the other, and the one naturally sustains the other; and no general system of education can be perfect without both. Both are necessary, and both demand attention and support. And when both are rendered sufficiently numerous, elevated, and cheap, to place the means of education within the reach of all, then, and not until then, shall we have met and satisfied the demands of the rising generation.

But when may we expect to see this accomplished? I answer, soon. And I infer the correctness of this answer from the fact, that there is a spirit in favor of education abroad in the land. This spirit is awake, and up in its potency. Its mighty workings are seen in the messages of the different executives of the nation. They all, uniformly, bear their testimony in favor of this subject, and advocate its claims. And the language of your own Chief Magistrate on this subject, in his last message to your honorable body, is particularly plain and positive, and worthy of his character and office. This spirit pervades the churches; and perhaps in few of the churches is this spirit felt more fully, or cherished more ardently, than in the

church to which I belong. As a denomination we feel our responsibilities, and are determined to employ all the influence and means we can command, to advance the cause of general knowledge. As a denomination, we have ever felt deeply interested in the cause of education. In the early times of Methodism, our fathers erected two college edifices, and organized two collegiate institutions; but both the edifices were soon destroyed by fire. Under these severe disappointments, being then an infant denomination, it was deemed the course of prudence, and the order of Providence, that for the present they should give up their favorite project of establishing a collegiate institution, and turn their attention to the subjects of more immediate claims. But recently, as a denomination, we have again given the subject our attention and our efforts. Within a very short time we have organized four colleges, which are now in very successful operation—some of them receiving extensive patronage, and possessing quite extensive endowments. And in this state, within a year, we have given our attention to two institutions of this character, and have commenced our efforts for their resuscitation and prosperity. One of them, (Allegheny College, at Meadville,) has already commenced a promising course of usefulness, with a flattering number of students. The other, (Dickinson College, at Carlisle,) has been taken under the patronage of the Philadelphia and Baltimore annual conferences, which conferences have resolved to reorganize the institution, as soon as forty-five thousand dollars are raised for the endowment of its professorship; which sum, it is confidently expected, will be raised, and the college opened in May next. They then expect to continue their agency, until the endowment shall be raised to one hundred thousand dollars, so as to enable them to multiply their professorships, elevate their course of study, render the institution a cheap and permanent one, contribute to advance the literary character of the state, and ornament the commonwealth. We have also, as a denomination, thirteen seminaries of a lesser character under our control, some of which are extensive in their plans of studies, and possess considerable endowment. But we do not claim a rivalry with other christian denominations, in this noble and important enterprize. Others have been before hand with us in this matter, and perhaps still exceed us in their efforts. And the spirit of education seems, more or less, extensively to pervade every denomination; and the whole christian church seems enlisted in the cause, giving for its promotion their efforts and their means: And if the public generally, and the church in particular, are thus interested and spirited on the subject, may we not hope, may we not rationally conclude, that the period is not very distant, when the means of education shall be rendered abundant, science illumine the whole land, and intelligence universally prevail? Fellow citizens, shall these things be realized? Shall these blessings be distributed, and these benefits enjoyed? I am perfectly aware of the intellectual character of my audience. I feel that I am addressing those, who will govern their conduct, by the dictates of an enlightened and discriminating judgment. But I presume among my audi-

tors there are none, who are ambitious of the honor of being regarded as stoics; there are none who would consider their dignity insulted, or their character degraded, by an appeal to their sensibilities on this engrossing subject; and, I presume, none so phlegmatic, that an appeal to them would be in vain. Permit me, then, respectfully to appeal to your worthy and enlightened feelings on this subject; and I make the appeal in view of the character and interests of those we propose to educate. Shall these elevated, intellectual, capacitated, improvable, and immortal beings, enjoy the means of improvement? Shall they become enlightened—shall their true character be seen—shall their inherent greatness be developed? Shall their happiness be promoted—shall the sources of their enjoyment be multiplied, the character of their pleasures be elevated, and their capacities to enjoy be enlarged? Shall their propriety of conduct be secured—shall they fill properly the ordinary relations of life—be qualified to act, correctly and usefully, their part on the area of freedom—be capacitated to offer unto God not only an ardent, but an enlightened devotion, and not only to enjoy, but to enjoy extensively, the glories of immortality? I make the appeal in view of the interests of our beloved country. That ignorance which overwhelmed the interests of liberty in blood, and crime, and anarchy, in one nation, is capable of producing a like overthrow in this republic; and consequently, all that is dear to freedom, impels to feeling and effort in this enterprize. I appeal to you in view of the example of the worthy and the good. Washington, De Witt Clinton, and all who like them have been great and virtuous, have given their names, their influence, and their advocacy to this subject. Oh! in view of the example of the illustrious dead, I summon you to feeling and effort in this cause. And in view of the interests and retributions of eternity, I make my last appeal. We are accountable for all the good that we can accomplish, for all the improvement we can promote, and for all the happiness we can diffuse. Let me, then, in view of this fact, call upon you to enlist your abilities, and give your approbation in favor of the cause for which I plead. Oh! that these considerations may enlist your feelings, awaken your philanthropy, excite your patriotism, and command your energies. Then shall the commonwealth be redeemed from the disgrace of remissness in this great matter; then shall her institutions pour forth their full and flowing streams of knowledge; then shall her yeomanry be enlightened, virtuous, and happy, and her public men still more honored and revered; then shall her light shine all abroad; her sister states shall witness its brightness, and with coals from off her altars, rekindle their literary fires, and thus be excited to redoubled efforts in the cause, and thus our whole land be enlightened and blessed.

Then shall the bloody and sacrificial efforts of the revolutionary struggle be appreciated; then shall the price of our liberties be understood; then shall the political institutions of our republic acquire additional character and permanency; then shall the tide of our national prosperity continue to rise higher, and spread wider; then shall

the escutcheon of our nation gather additional brightness in its passage from generation to generation of the enlightened ; then shall the political arch that spans the republic, rise, in all its magnificence and strength, and display all its glory ; and then shall Pennsylvania, the natural key stone of that arch, be raised to the elevated and commanding position for which nature has designed her, and appear there in all her strength and beauty, exhibiting the skill of the artist, and displaying the polish of the sculptor, and appear there the pride of that nation which is the pride of the world, and the ornament of that republic, which is the glory of the whole earth ; then shall the mighty spirit that animates the bosoms of Columbia's sons stalk through the nations, hurl their dynasties to oblivion, tear off their covering of darkness, and spread over them a mantle of living light ; then shall the world be renovated, mankind blest and happy, and God adored and honoured.

